too. Science is the search for regularity. It is the attempt to find order and system. But regularity, order and system are only derivatives from the unity postulated in the Hebraic conception of God. The modern reaction against 'Laws of Nature' need blind us no more than the modern reaction against Puritanism to the immense significance, both historical[1] and actual, of monotheism.

The triumphs of modern science have been made possible only by the 'superb and unshaken confidence in the rationality of the Universe', which is one of the ultimate heritages of the Hebrew prophets and the ethical monotheism that they taught. If Duty, with the capital D of traditional morality, is the 'stern daughter of the voice of God', the Law of Science is that Voice itself.

A necessary extension of the idea of the Divine Unity is that of the equality of *all* before this one God. Out of the same seed which gave birth to the conception of the Chosen People hence developed ultimately, in the Hebrew prophets and in the Talmud, the idea of the brotherhood of all peoples. The brotherhood of peoples makes abhorrent the idea of internecine war: and all the dreams of universal peace that have stirred mankind down to our own day are to be traced back to that Messianic vision of the prophet Isaiah, of an age when people shall not lift up its sword against people, nor shall they learn war any more. To us today, it may seem trite; but there was an epoch-making

originality in it in an age when conquest was regarded as the natural right of the stronger, and a victorious war the ideal of every powerful state. Contemporary developments have given the Hebraic attitude a new force and value; and to-day it is no exaggeration to say that the future of civilisation depends upon the renewal of the Prophetic dream.

[1] The point is made by Whitehead, *Science and the Modern World*, Chapter I.

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